

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 35, Vol. XXVI.

Saturday, August 27, 1864.

Price One Penny.

THE INSTRUCTIVENESS OF OUR HISTORY.

BY ELDER JOSEPH G. ROMNEY.

The history of the Church of Jesus Christ of Latter-day Saints is one of the most instructive histories that can possibly be read. There is not, perhaps, in it exemplified the ambition that goads the conqueror onward in his gory path, that urges on the discoverer in the path of empire; but, there is even a far nobler and more exalting moral to be gleaned from it than from the proudest pages of the histories of Grecian and Roman conquest. Mere brute instinct and physical force we can find to the highest perfection in the animal creation. When we look for human grandeur, we look for intellectual development, moral stamina and true religious knowledge; we look for the beaming forth of those higher qualities of mind and soul, and for that forbearance and Christian charity practiced by a Saint of God; we look for beings who are governed by reason and by judgment, rather than by unprincipled passion and unbridled license. When we would seek for a hero or a heroine, we look for a man or a woman who lives rather in and for others than for self, and for one whose course is to be

traced rather in the affections than in the fears and awe of mankind. Proud historians may not record their actions, they are not grand or magnificent enough; patrician eloquence would be unworthily demeaned in recording plebeian virtue and plebeian heroism. So we find it has been throughout all the history of the children of men; worth and merit have to force their way into notice between the gauntlet of inquisitive and unkindly directed eyes.

Such have been the difficulties that have opposed the progress of the Latter-day Saints. Were they so utterly incompetent to rule and to be ruled as they are represented by their enemies, they would fail in accomplishing the destiny that has been marked out for them. But those who are the loudest in their denials of "Mormon" worth and "Mormon" ability, seem to take the greatest pains to oppose them. Error left alone will die out of itself, opposed it may ulcerate and spread until it may disease all around. The Gospel of Jesus will, if unopposed, overcome the world. It is truth, truth will triumph in spite of

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND MISSIONS FOR THE QUARTER ENDING JUNE 30, 1864.

| CONFERENCE. | AGENT. | AMOUNT. | CONFERENCE. | AGENT. | AMOUNT. |
|---------------------|-------------------|-----------------------------|-------------------|-------------------|------------------------|
| Belfast ... | John Reid ... | £ 2 1 11 $\frac{1}{2}$ | Brot. fwd. ... | | £ 1 12 4 $\frac{1}{2}$ |
| Birmingham ... | V.H. Beauman ... | 10 9 | Liverpool ... | S. Sears ... | 1 2 5 $\frac{1}{2}$ |
| Bristol ... | G. Bishop, jun. | 10 14 1 | Lincolnshire ... | H. Walters ... | 14 14 8 |
| Cardiff ... | Geo. Stokes ... | 6 13 1 | Manchester ... | Geo W. Grant ... | |
| Carmarthen ... | P. Dell ... | 3 3 9 | Monmouth ... | Wm Lewis ... | 0 12 10 $\frac{1}{2}$ |
| Cheltenham ... | M.P. Romney ... | 5 19 11 $\frac{1}{2}$ | Norwich ... | H. C. Fowler ... | 2 5 0 $\frac{1}{2}$ |
| Channel Isles ... | C. Horman ... | 2 0 5 $\frac{1}{2}$ | Reading ... | Jonas N. Beck ... | 0 5 11 $\frac{1}{2}$ |
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| Derbyshire ... | J. Flinders ... | 3 1 10 | Swansea ... | E.A. Richards ... | 1 14 3 $\frac{1}{2}$ |
| Durham ... | J. H. Felt ... | 4 6 10 $\frac{1}{2}$ | Warwickshire ... | R. Pixton ... | 2 15 1 $\frac{1}{2}$ |
| Dundee ... | J. Sharp, Jun. | 23 18 3 | Worcester ... | S. Williams ... | 6 0 2 $\frac{1}{2}$ |
| Dublin ... | R. Brown ... | 37 1 10 $\frac{1}{2}$ | | | |
| Dorset ... | J. S. Fullmer ... | 0 6 5 $\frac{1}{2}$ | MISSIONS. | | |
| Edinburgh ... | John Smith ... | 10 5 7 | Australian ... | | 308 0 4 $\frac{1}{2}$ |
| Flintshire ... | E. Price ... | 1 15 2 $\frac{1}{2}$ | East India ... | J. P. Meik ... | 6 19 3 $\frac{1}{2}$ |
| Glasgow ... | John V. Hood ... | 29 6 11 $\frac{1}{2}$ | South African ... | | 115 16 1 |
| Herefordshire ... | C. A. Benson ... | 12 17 0 $\frac{1}{2}$ | San Francisco ... | | 85 5 6 $\frac{1}{2}$ |
| Hull ... | J. K. Whitney ... | 0 6 3 $\frac{1}{2}$ | | | |
| Lands End ... | John South ... | 2 2 11 $\frac{1}{2}$ | | | |
| Leicester ... | J. C. Wixom ... | 0 5 6 $\frac{1}{2}$ | | | |
| Carried forward ... | | ... £230 12 4 $\frac{1}{2}$ | Total ... | ... | .. £785 14 9 |

P O E T R Y.

G L O R Y B E T O G O D.

To Him who reigns on high,
Whom in heavenly hosts adore,
The sovereign Lord of earth and sky,
Be glory evermore.

Let Saints their voices raise,
His wond'rous love to sing;
Conspire with one accord to praise
Their Father and their King.

Extol the wisdom great
That framed salvation's scheme,
Which not alone could man create,
But fallen man redeem.

Sing of the glorious time
When all will own his sway,
And sing his praise in songs sublime,
In realms of endless day.

W. Clagg.

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inactivity or of opposition. The crumbling man-made systems that abound upon the earth will fall before it, and will pass away as a dream. But the work to be accomplished is a most stupendous one, and will tax the energies of each individual to their utmost capacity. No sluggish, whining, sentimental, unexertionable drone will be a successful candidate for salvation. Every nerve and sinew and muscle will be tested to its utmost endurance, and we will be worn out in well-doing. As gold seven times purified must we become, the dross of our nature must be cleansed from our systems, the blindness, scale by scale, must be removed from our vision, until we become so pure that we may see God and live. Now, this is the great work the Gospel is to accomplish, therefore are not its past achievements instructive to the learner. Is it not with pride that we contemplate the faithfulness of such men as Joseph and Hyrum and David and Parley? We cannot rise from the perusal of the record of their lives without having formed new resolves and new determinations. Our faith is increased by the knowledge of the trials and afflictions they bore for the sake of their salvation and the salvation of their brethren and sisters upon the earth. We ourselves seem to catch a portion of that Promethean fire of faith which burnt so steadily in their bosoms. We feel that their lips have been touched by a portion of that sacred fire the angel of the Lord bestowed upon his Prophet Isaiah. We then feel that we could brave unknown and terrible dangers—that the Adversary might strive to daunt us, but that the Lord would preserve us in the midst of them all.

Which is the most noble victory, that of flesh over flesh, or that of faith over the fears of trembling human nature? Which is the most instructive history, that of a state cradled in crime and dominant by force of arms, or that of a Church and kingdom, whose triumphs are those of lamb-like peacefulness? We well know that in the rush and cry of battle there is a fierce excitement and a ferocious glee that spreads a bloody halo around its miseries; but there is wanting that

calm contentment that is bestowed by the triumphs of the Gospel. The triumphs of Mohammedanism are not to be compared side by side with those of Christianity. The former are those of the sword, the latter those of truth over error, mind over the flesh. The former never could stand secure before the advancing dawn of reason, the latter never would have stayed its conquests until all men had obeyed it, had its professors remained in every age as pure as its introducers were in their lives and actions. In the history of the former is to be seen displayed all the glare of conquest, the lust for power and wealth, and the remorseless cruelty characteristic of a false and cruel religion; in the latter the cheerful meekness, the forbearing kindness, and the suffering faithfulness ever attendant upon real nobility and truth. The characters of the two founders of Mohammedanism and Christianity are exemplified in their followers. One the overbearing disputant and fierce warrior, scorning all control except that of his passions, going about with his creed, or Koran, in one hand, and with a naked sword in the other, calling upon all men to believe in the one or to take the full vengeance of the latter; the other the lowly and the suffering, with more than human love and mercy and power and forbearance—counted an imposter by those he came to save, and, finally, put to death in the most ignominious manner. What a contrast in their characters and in their actions; yet who will say that the life of the fierce, yet successful warrior, is to be compared with the superhuman and transcendent qualities of the slain One? If it is instruction we seek, if it is the knowledge of truth and of principle that will eternally bless and exalt, then would we take the pure light of faith in Christ before all the glare and accorded homage to be won in this life.

Such are the views we entertain with regard to the history of the Latter-day Saints. There is no homage paid them by nations of the earth. They are scarcely looked upon with sufferance by the people, yet they have the Truth in their possession, and their actions are the result of that

knowledge.. There are no great conquests won by them to be chronicled—no gory battle-fields to be viewed, where they rioted in blood and slaughter. Their conquests have been those of peace. Their victories have been over the ruggedness of nature, and in reclaiming the desert from its solitude, and in peopling it with comforts and images of beauty. Their lives have been those of suffering and of self-denial. They have been cut off as were the "pilgrim fathers" before them, from the pleasures and blessings of civilization, yet their indomitable perseverance and determination have caused them to struggle successfully with the difficulties that have, at different times, environed them. The saving influence of faith has been shown in their conduct—they have met the threats of their enemies, the burning heats of summer, the frigid and warmth-congealing blasts of winter, the deep designing wiles of the red-man, and the seductive influences of the siren pleasure, all with a firm, unshaken confidence in God. When their heel has been bitten by the serpent, they have prayed. When their crops were rapidly disappearing before the myriads of legions of advancing crickets, they have fought them and they have prayed, and the Lord has sent the sea-gull to devour them. When the red-man, provoked at the wanton outrages of emigrants seeking their yellow-god, gold, took up arms and determined to be avenged, they have fought and conquered them by kindness. When invading forces had set foot upon their soil, they sprang to arms at the call of a Prophet of God—they cast them, likewise, aside at his word, and an entire people prepared to leave their homes, forsake the treasures they had wrung by industry from the grudging soil, and to plunge once more into the unknown, unexplored wilderness. Such sacrifices were not once alone made—Missouri, Illinois and Iowa could tell a tale of suffering, of heroism and of devotion unparalleled in the history of mankind. Some day when the sea shall yield up its dead, when the cold clay, once a human form, mingled with the damp, miasmatic soil of the western prairie, shall burst the cerements of the tomb, when the hidden iniquities

and cruelties of man to man shall be made known, will be properly appreciated the victories of the Gospel.

We, who are Saints, perhaps, even now appreciate somewhat the value of our history in its power to elevate and ennable the human character. Some day when a Gibbon, a Macaulay, or a Bancroft shall arise, filled with the Holy Ghost, enlightened by a super-human knowledge, we will have it written in a style becoming to its importance. But even now, its brightest passages, most pathetic scenes, and most ennobling and touching episodes, are written in living lines upon beating, impulsive and noble hearts, never to be erased; for, though the angel of death may spread his wings, touch and stay the heart's pulsations, yet its recollections will live beyond the grave. If we live up to the light of the Spirit of God, which we have it in our power to obtain, we will not despise any means to make an increase to our intelligence and information. Never, in the history of our species, has Satan obtained such a power over the mind of man, and never was there such an amount of work to be done as at the present time. The noblest of all works, that of regenerating our species, has commenced, nor will its onward progress be stayed until all men shall have heard the Divine message—until all have had the privilege of obeying its principles or of rejecting them. We, mayhap, do not see the strong points of the history of ourselves, nor do we appreciate them so highly as will our children. The signal deliverances of Israel in the wilderness in the days of Moses, have been enacted over again with us, to the honor and glory of God. It is true the waters of the sea have not divided asunder at our approach, or the water has not gushed from a desert place at the waving of the wand of the Prophet, but our deliverances have been just as much multiplied unto us as were theirs unto them in their day. The sceptic may sneer at our confidence in God and call it simplicity, but we know that Jehovah lives and reigns and manifests his goodness unto his children. We know that there are marvelous passages in our history, where the hand of the Lord is most distinctly

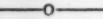
visible. The time has been when the storm has lowered in gloomy clouds upon us, and no ray of light seemed visible to ought but the purest eye of faith, when the Adversary rioted in the misery of the Saints; yet look! the sun has made its appearance once more, we have been purged from the workers of iniquity and sin, and our confidence is strengthened into tenfold power in God our Father.

Such are some of the effects of persecution—such the faith begotten of good deeds. How instructive must be the knowledge of *all* the incidents connected with the history of the Church of Christ, when we see such results following the practice of a few of its simplest principles. Its conquests can be appreciated by us, for we *feel* that we are interested in the spread of truth and in the earning of our salvation. Its heroism and its self-denials can be understood by us,

for we have been called, perhaps, to take part in them. Its sacrifices can also be viewed, for we have them creased upon our heart tablets by the persecutions of merciless men. The Prophets' voice of inspiration can be heard and comprehended, for we have heard in our bosoms the small, still voice of the Holy Ghost bearing witness of his counsel. The instructiveness of perusing the annals of our good and great men, we can conscientiously recommend to our offspring, for we have been witnesses to their virtue and their faithfulness. Thus, rightly viewed, we see that all things conspire to make our history the most instructive of any people or nation that are now, or ever have been, upon the earth. But it must be comprehended by the spirit, it must be understood by the inner man, not by the learning of human wisdom, for that is foolishness unto the Lord.

HOW TO LIVE.

BY ELDER GEORGE SIMS.



We are indebted to the revelations which Joseph Smith received from the Lord not only for instruction on doctrinal points, but also for physiological information of the most valuable kind. The Lord has evidently designed to bless man in the present life, and has wisely directed him in matters that relate to his everyday life, health and comfort. These revelations instruct us when to sleep, when to rise, what to eat, what to drink, and what to avoid. One of these revelations recommends us to go to rest early, that we may not be weary, and to rise up soon, that we may be strong. There are a few that believe in early rising for the benefit of their health, but thousands do not. Treatise have been written on this subject recommending it, but many readers are very apt to be guided by their drowsy feelings, and believe that later rising is better for them. The man who knows that Joseph Smith was a true Prophet, feels he has a sure guide in

these revelations, and really knows that society on this point, as well as upon many others, has fallen into error. If the strong man observes this law, he will receive its advantages, and if a weakly man does so, he will materially benefit his health and strengthen his mind. The degeneration in all things has been going on for centuries, but, thank heaven, the regeneration commenced when the Church of Jesus Christ was organized in the year 1830, and it has been steadily progressing since that time. At present the circumstances of a deranged society prevent, in many instances, the faithful from availing themselves of this good advice.

A tyrant frequently gives commands that are contrary to the laws of nature, but the Lord commands us to do that which results in good. Upon the subject of eating the Lord has not been silent. He has caused the earth to teem with life-sustaining grains and health-giving, delicious fruits, their

gratifying flavors evincing that He wished to please the taste as well as to sustain life, and then he gave a revelation that eating too much was sinful, well knowing that the fall had subjected man to the failings of over-eating. The persistent abuse of any thing brings direful consequences just in proportion to that abuse. It appears to be an eternal law that those who will persistently live in sin, of any kind, must perish, the penalty of sin being just in proportion to the transgression. Thus the health becomes deranged in proportion to the means employed to injure it, and the redeeming energies of the constitution become weakened in the efforts they make to sustain life. When the laws of health have been violated for a long time, the recuperative powers are also a long time in bringing back the health to its former vigor. The sluggard, the drunkard, the glutton and the profligate, have been drawing upon the vitality which belongs to the future—they have been drawing, this year, on the strength which should be reserved to supply the future life. The Lord can miraculously heal and restore us, but he might not be willing to supply the loss of health which is the result of a selfish gratification of passion. For instance, we read that an angel, by a power which he understood, impregnated a certain pool of water in Jerusalem with a healing and life-giving power, so that whosoever stepped in was healed ; but we notice that the angel only troubled it at a certain time, and his visits were not frequent enough to secure health to all. The drinker, thinking that the stream of life runs too narrowly and too slowly, and wishing his feelings to be continually exhilarated, procures a stimulating beverage ; he wants to be happier in this probation than mortals are permitted to be ; he has felt the vinous draught strengthen his affections, excite his hopes, quicken his ideas, and set in motion the stores of his memory, and he uses a means that does not supply thought, love and hope, but only turns the tap of these already accumulated resources. With judgment he might have used his supplies as fast as these qualities formed in his organization, or as fast

as the Lord thought fit to bestow them upon him. In our seasons of refreshing from the Lord, we experience the flow of light and love into our souls, but we are not always filled with these blessings. The drinker of stimulants deceives himself. What the bellows is to the fire, so is drink to the life materials of the body. The bellows blows the fire out, and the alcohol in the malt liquor burns the life out. The drinker is not aware that the stomach charges him with an extra nervous exertion when it has been stimulated, and the poor man finds, after a few years, that there is nothing left to his credit on *stomach account*.

If he has faith like King Hezekiah, he can, perhaps, lengthen his life, but his beclouded mind is usually weak in faith in God. We have a slow supply of skin to meet the demand of the wear of our hands, but if we lay our hand upon a grindstone, we soon come to the flesh. The drunkard loves drink, the miser loves gold, and the vain love fame, but very often the temperate have the health, the liberal the gold, and the humble the fame. The Lord gave Solomon wisdom when he knew that he wanted to be wise to bless Israel ; and if a man desired health to serve the Lord, he would most likely get it, but not to make health the means of an unlawful gratification. Thus the Lord permits the drunkard's blood to become corrupt, his memory to become dull, his eyes to become dim and his friends to forsake him. He becomes a waymark in society to tell us to be sober. Man is intellectual as well as alimentive, he must derive his enjoyment from many sources ; but the drunkard uses only one means of enjoyment, instead of the many which his organization permits him to have. The Word of Wisdom was given by the Great Physician of our bodies, and the Great Physician of our souls. He did not err when he said, "Take no strong drinks, nor hot drinks." He is a wise God and a true God. The career of the intemperate is no new thing to him. He is the Alpha and the Omega, the First and the Last. Known to him are the laws of life, known to him is the career of man's crime. Let man believe that the Lord spoke the truth when he said

to Joseph Smith, "Strong drinks are not for the belly, but for the washing of your bodies." And again, "Tobacco is not for the body, neither for the belly, and is not good for man, but is a herb for bruises, to be used with judgment and skill." And again, "Hot drinks are not for the body or belly." Put the whiskey outside and the food inside; but the drinker puts the liquor inside, and the stomach, when strong enough, puts it outside. The stomach says, "I do not want you," and ejects the liquor. Man, in his degeneracy, is perverted—once believing, he has become infidel. The Enemy of our souls has been at work, and he has taught man error, and man has believed him. If a man would save two shillings a week, it would emigrate him to a better land in two years; it would emigrate him to Zion; and how many spend fourpence a day in the use of exhilarating beverages. The use of alcohol always renders the nervous system more susceptible to influences of a bad kind. The uneven temper of the drinker is proverbial. The inebriate is a sinner. The giving way to any sin darkens the mind. Drink blunts the fine feelings, the noble indignation, and the generous impulses that we see in children.

Many persons of certain constitutions, under the influence of drink, are led captive by the will of Satan in a most remarkable manner. The drink seems to open a gate that evil influences walk in at. The Holy Spirit dislikes a tabernacle steeped in liquor, much more than we do a house that is squalid and filthy. There are drinkers and tobacco-chewers when without their stimulants who are perfectly undone, unstrung, and they might be compared to men of imperfect limbs, who have lost their crutches; they are like an unstrung fiddle with the screws lost; they are like a clock that has run down, their nerve-cords want pulling up before they can go again. But what are men to do to be happy? Do right! enjoy the Spirit of the Lord; have joy and peace in believing; learn to love righteousness, work for the Lord until they love to serve him. There is plenty to do—teach the unbeliever, strive to reclaim the drinker, impress upon the proud humility, show the folly of error, rebuke licentiousness, and instruct those who practice it that virtue is happiness, and that licentiousness leads to death. If you know how, teach poor, weak, erring man "how to live."

HISTORY OF BRIGHAM YOUNG.

H. L. Hinckley (Continued from page 536.)

"24th.—The camp removed to Rush creek, and encamped in brother Burgett's field, some two-and-a-half miles from Liberty.

The destroyer came upon us, as we had been warned by the servant of God. About twelve o'clock at night we began to hear the cries of those who were seized. Those on guard fell with their guns in their hands to the ground, and we had to exert ourselves considerably to attend to the sick, for they were stricken down on every hand. Thus it continued till morning, when the camp was dispersed among the brethren. I was left with Joseph B. Nobles, John D. Parker, Luke Johnson and Warren Ingalls, in care of those who were sick. We staid with, and prayed for them, hoping they

would recover, but all hope was lost, for about six o'clock p.m., John S. Carter expired.

When the cholera first broke out, he laid his hands on his brethren to rebuke it, but he was violently attacked and was the first who died. In about thirty minutes, Seth Hitchcock died, and it appeared as though we must all sink under the power of the destroyer.

We were not able to obtain lumber to make them coffins, but were under the necessity of rolling them up in their blankets, and burying them in that manner. We placed them on a sled, which was drawn about half a mile, and buried them by the side of a small branch of Rush creek. This was accomplished by dark.

Our hopes were that no more would

die, but while we were uniting in prayer with uplifted hands to God, our beloved brother Eber Wilcox died. At this scene my feelings were beyond expression. Those only who witnessed it can realize any thing of the extent of our sufferings, and I felt to weep and pray to the Lord, that he would spare my life that I might behold my dear family again. I felt to covenant with my God and my brethren, never to commit another sin while I lived.

We wept over our brethren, and so great was our sorrow that we could have washed them with our tears. To realize that they had travelled a thousand miles through so much fatigue to lay down their lives for their brethren increased our love to them.

Brothers Brigham and Joseph Young came from Liberty and assisted us to bury brother Wilcox; their presence gave us much consolation.

About twelve o'clock at night we drew brother Wilcox on a small sled to the place of interment, with one hand hold of the rope, and in the other we bore our firelocks for our defence. While two were digging the grave, the others stood with their arms to defend them.

While brother Luke Johnson was digging, the cholera attacked him with cramping and blindness; brother Brigham laid hold of him and pulled him out of the grave, and shook him about, talked to, and prayed for him, and exhorted him to jump about and exercise himself, when it would leave him for a few moments, then it would attack him again; and thus we had the greatest difficulty to keep the destroyer from laying us low.

This was our situation—the enemies around us and the destroyer in our midst. Soon after we returned, another brother was taken away from our little band; thus it continued until five out of ten were taken away.

The fear of the destroyer kept our enemies from us.

As I went into the woods to pray I was taken with cholera. I was instantly struck blind, and saw no way whereby I could free myself from the disease, only to exert myself by jumping and thrashing myself about, until my sight returned to me, and my blood began to circulate in my veins. I

started and ran some distance, and by this means, through the help of God, I was enabled to extricate myself from the grasp of death.

On the 26th, Algernon Sydney Gilbert, keeper of the Lord's Store House, signed a letter to the Governor, in connection with others, which was his last public act; for he had been called to preach, and he said he would rather die than go forth and preach the Gospel to the wicked. The Lord took him at his word; he was attacked with the cholera, and died about the 29th.

Brothers Erastus Rudd and Jesse Johnson Smith, a cousin of the Prophet, died at brother Gilbert's about the same time.

I went to Liberty, to the house of brother Peter Whitmer, which place I reached with difficulty, being much afflicted. I received great kindness from them, and also from sister Vienna Jacques, who administered to my wants and also to my brethren. May the Lord reward them for their kindness.

The destroyer ceased, having afflicted us about four days. Sixty-eight were taken with the disease, of which number fourteen of the members of Zion's camp died—eighteen died in all. Many of the brethren were cured by immersing them in cold water, or pouring it on them, repeating the application frequently.

On the 22d, brother Joseph received a revelation, saying that the Lord had accepted our offering, even as he accepted that of Abraham, therefore he had a great blessing laid up in store for us, and an endowment for all, and those who had families might return home, and those who had no families should tarry until the Lord said they should go.

I received an honorable discharge in writing from the hand of our General, Lyman Wight. Before we separated, the money which had been put into the hands of our paymaster, and had not been used, was equally divided amongst the company, making one dollar and sixteen cents each.

June 30, 1834.—I started for home, in company with Lyman Sherman, Sylvester Smith, Alexander Badlam, Harrison Burgess, Luke Johnson and Zera Cole, with brother Sylvester

Smith's team, as I had disposed of mine to Peter Whitmer.

After proceeding about three miles, we made arrangements for travelling. They chose me to be their captain, and all put their money into my hands, which amounted to forty dollars. From thence we proceeded until we came to brother Thomas B. Marsh's house.

We crossed a branch of the Fishing river in a scow. Here an enemy came and swore he would shoot us. We continued on to brother Ball's, where we stayed all night—some slept on the floor and some in the corn-crib.

The next morning we pursued our journey, and, after travelling about eight miles, we came to the Missouri river, which we crossed in a scow, the current was so rapid that it carried us down one mile, and landed us at Lexington, where we were threatened, but the Lord protected us.

We proceeded on our journey daily, the Lord blessing us with health and strength. The weather was very hot,

still we travelled from thirty-five to forty miles a day, until about the 26th of July, when we arrived in Kirtland.

During the journey, with the exception of four nights, I slept on the ground. We did not travel on the Sabbath during our journey back, but attended to breaking of bread, &c.

I found my family well, enjoying the blessings and comforts of life, and I felt to rejoice in the Lord that he had preserved my life, through many dangers, seen and unseen, and brought me to behold my family in peace and prosperity.

After being at home two weeks, and resting myself, I concluded I had finished my mission to which the Lord had called me, and I established my pottery according to Joseph's counsel, and continued about three months, until cold weather, when I was under the necessity of stopping for the time being, calculating on the opening of spring, to commence business on a larger scale."

(To be continued.)

56.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 27, 1864.

THE VARIED DUTIES OF THE ELDERS.

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THERE is a very natural and pardonable anxiety on the part of the Elders to become powerful and convincing expounders of the principles of the Gospel of Jesus, which they have been sent forth to teach. Having themselves experienced the blessings which follow obedience to the plan of salvation, of which they are the bearers, they are desirous to present the truth to the people in such a manner as to be convincingly and irresistibly clear. No men, in any generation, ever possessed superior advantages to those now granted by the Lord unto his servants in the ministry in these days. They know that they have the Truth and the authority to teach it, and that every word which they may speak in advocacy or defence thereof will be confirmed by the Lord upon the minds of the honest. There is every incentive for men to exert themselves

and to seek to become effective and useful. We are exceedingly pleased at witnessing the rapid development of many of the Elders in everything pertaining to their ministry, and especially to see the anxiety which they manifest to become convincing advocates of the Truth. We would like, however, to have the Elders understand that it is not on the platform or on the Stand alone that they can best magnify the duties of their callings. We have known Elders in former years, who have seemed to imagine that preaching to public congregations comprehended their labors in their entirety, and that attention to anything further was almost, if not entirely unnecessary. The day for these thoughts and this policy to bear rule has gone past. While the preaching of the Word in a powerful and effective manner has lost none of the value which was formerly attached to it, as a gift, in the early days of the Church, other qualities have been called into requisition which were then deemed scarcely necessary for an Elder to possess. An Elder's duties, as we understand them to-day, are far more varied, and their circle is far more extensive, than they were twenty years ago, and this becomes more and more the case every year as the people of God increase in knowledge, and the Church continues to advance in the direction of heaven. To-day, we would consider an Elder who confined himself entirely to preaching, and deemed that the chief and only duty of his calling, as entirely unsuited to the ministry among the Saints in these lands. We have noticed, since we have been here, that men who have entertained that view have been less successful in doing good and in saving the people, than others who, though not gifted so much in that single direction, paid more attention to the general duties which devolved upon them. While the Conference of the one would be embarrassed, and the people discouraged about emigration, &c., the field of the other would be in a thriving condition, and the prospects of the people would appear bright and cheerful to them. No better illustration could be given of the principle upon which we are writing, than to witness the effects of the old ideas and mode of operation which were in vogue in the early days of the Church when the people were in their infancy, in one Conference, and the effects of the views and policy which ought to prevail now, and which are adapted to the present circumstances of the Church in another Conference, possessing no greater advantages for successful labor than the first-named. We have frequently seen it the case, that Elders who were but indifferent public speakers have been most successful in bringing souls to the knowledge of the Truth, and in building them up in the understanding and practice of their religion. Not satisfied with their labors in public meetings, they have been energetic and persevering in their labors among the people at their own homes and in their private circles, and have thus tried to make up for their deficiencies in sermonizing.

So many illustrations have we seen of the success of such Elders, that we have been led to place a far higher value upon the efforts of those who can speak simply and freely upon the principles of the Gospel, and who are fond of doing so in the houses of the Saints, than we would upon the preaching of those who are but preachers on the Stand, or in public meetings, and who, after having made a successful effort there, rest satisfied therewith, and leave the people destitute of instruction until they should again join with them in public worship. In every truly healthy Conference, the Saints receive frequent visits from the Elders and other officers. While in the family circle, the Elder can adapt himself, in his counsels, to the particular circumstances of

the individual members of the family, in a manner which he could not do were he speaking in public to a mixed congregation. Under such circumstances the Saints themselves, and inquirers also, can ask questions and express their feelings—thereby giving the Elder an opportunity to see what manner of spirit they are of, and to reprove, instruct or comfort, as the case may be—in a way which they could not do in a meeting where others were present.

This habit of visiting the Saints and friends at their homes, affords excellent practice for the Elders, because so many questions are asked upon such a great variety of subjects, to satisfy the longings after knowledge which the Saints possess, that the Elders become habituated to expressing themselves clearly and concisely, and embracing a wide range of topics in their thoughts, and derive infinite benefit therefrom when they arise to address a public congregation. We trust that the Elders now in the Mission will see the wisdom and propriety of adopting the practice to which we here allude, and of taking a more comprehensive view of the duties and requirements of their position. We hope that no one will infer from what we have said, that the gift of teaching and preaching in public should not be sought after, for this would be as wrong as the other extreme to which we allude. It is a gift of great importance, and by means of which great good can be accomplished. There is one point which all the Elders should bear in mind—namely, that they may preach and teach, and yet, when souls are properly brought unto God, it is through his power and blessing; when one man converts another, he is not apt to stay converted.

OUR CONTRIBUTORS.—If our friends who send us communications for publication in the STAR, would observe a few simple and easily-to-be-complied-with regulations, they would simplify matters and considerably lessen the amount of labor we have to do. Many articles and letters, intended by their authors to meet the public eye, are so closely written upon both sides of the paper, that, at times, we find it impossible almost to decipher the meaning without altering it, and we have either to guess at the meaning or put it away where all unused articles are stowed. Articles sent us are not always fit, without modifications and slight alterations, to be put in print in the dress and phraseology the author has adopted, and our labor would be much easier and pleasanter did the writer always leave room for interlineations. We have not always time to *re-write* what is sent us, and we have turned away in despair, and with a most violently-throbbing head, at times, from what, had the writer but observed our simple requirements, would, with a few minutes work on our part, have proven a creditable effusion to the author, as well as instructive to the readers of the MILLENNIAL STAR. Whatever subject is worthy of being written upon, is most certainly worthy of being *well* written upon; and, we can safely predict, that no young man that is slovenly in his mode of composition will ever become a *first-class* writer. We would be much pleased did our correspondents write upon one side of the paper only, and then with the lines at such a distance apart as to admit of our writing between them, should it be necessary for us to do so. To do so would put our friends to but very little extra trouble and expense, whilst it would infinitely oblige us and add to the certainty of the appearance of such an article.

ABSTRACT OF CORRESPONDENCE.

WARWICKSHIRE CONFERENCE.—Elder Ephraim T. Williams writes us from Coventry, on the 25th ult., expressive of his joy in commencing his labors among the Saints of God. He feels his weakness in advocating the principles of the Gospel, but he is determined, with the aid of the Spirit of God, to live his religion and keep His commandments which emanate from his servants. It is his heart's desire to spend both mind and body to the building up of the kingdom of God upon the earth.

SOUTHAMPTON CONFERENCE.—Elder J. H. Donnellon, in writing from Portsmouth on the 2nd inst., says:—"I am well in health and spirits. I arrived here last Sunday in the afternoon, and I attended meeting and spoke to the people both in the afternoon and in the evening, there being a goodly number of Saints and strangers present. The Saints here treat me well, and I consequently take it for granted that they feel well in the Work. I am visiting them at their houses, talking to them upon the principles of the Gospel, and, by this, I find out more about them, and understand more correctly the Spirit which governs them. I hope to be able to do some good; I will try to do it anyhow. I never felt better in the cause of Truth than I do at the present time, and I hope to retain the Spirit of God that I may ever feel so."

BRISTOL CONFERENCE.—Elder Oscar F. Lyons writes to us from Bath on the 3rd inst., and says:—"The Saints have given me a warm reception wherever I have been—at their homes, at meetings, and wherever I meet them, they are glad to see me, and they are willing to do all they can for me, and I feel to bless them for it. We have very good meetings, and the Spirit of God is with us, and we can see it manifested in many ways. It gives us joy to know we have embraced the Everlasting Gospel, and to know that by our living it we will gain eternal lives in the kingdom of our Father; and this is what makes the Saints happy, although they have many trials and difficulties to put up with. When they look at the blessings which are before them, they will not turn from the Truth in consequence of danger, but they press onward, that they may know more of the mind and will of God. The Saints who live their religion have a light within them that the world knows not of, and when the honest see and converse with them, they cannot help liking them, and when their feelings are thus enlisted, they are anxious to hear and learn the Truth. The wicked try to put it down, but God will defend his Saints, and he will never take the Gospel from them so long as they are faithful. The Work of the Lord is prospering in this part of the Mission, and I believe there are many who will yet obey the Truth and go to Zion, where they can live in peace with their brethren and sisters who have gone before them. I feel well in the Work of Christ, and wish to do all the good I can. I have had power to testify to its truthfulness by the power of His Spirit, and it gives me joy to think that I have received the Holy Priesthood."

SANDWICH ISLANDS.—Elder Alma L. Smith, writing to President Daniel H. Wells from Lahaina, Maui, Sandwich Islands, of date 14th of May, 1864, says:—"Brothers J. F. Smith and William W. Cluff have gone to the Island of Lanai, two hundred miles distant, to set in order the Branches of the Church there. I have not seen them for about five weeks, nor do I expect to

see them for several more to come. I am alone upon this island with the natives, and I have recently returned from a tour around it, visiting the different Branches and preaching to the Saints on my way. These islands are rough and mountainous, which makes it very difficult and tedious travelling from one place to another, especially as we have to do the greater part of it on foot. We found the Saints in a rather low and sunken condition both temporally and spiritually. No meetings had been held on the Islands for some time, as they had been instructed by Gibson to dispense entirely with meetings, preaching, reading the Bible, attending to family prayers, &c. He told them there had been enough of these things done, and they must now go to work physically, and the Saints, believing that he came from the Valley with full authority to dictate, obeyed his instructions. We are few in number to labor here, but we are doing all that lies in our power to arouse them from their lethargy to a realizing sense of their duty, and, by energy and perseverance, with the aid of the Spirit of God, I think we will succeed, at least, I am not at all discouraged. I feel that it is the Lord's Work, and he will bring about the result that he wishes.")

NEWS FROM HOME.

It is very pleasant amid the jarring and dismal sounds of contending factions, the clangor of arms and the doleful and heart-rending accounts of ravages of war which come to our ears, to hear of the peace and prosperity which is attending the labors of the Saints of God in the far-off vales of Deseret. Sweeter far to our soul than the notes struck by the breath of passing zephyrs from the Eolian harp, or than the sounds of praise and joy issuing from Memnon's statue when kissed by the first rays of the morning's sun, is the coming of glad tidings from our friends afar off. We know, likewise, that the Saints generally love to hear of the upbuilding and the adorning of Zion; and although to the outside world, which comprehends not the purposes of God, circumstances enacting there appear trivial and seemingly of little import, yet to us they betoken the onward progress of the Work of God, and the successful establishing of that kingdom which is never more to be thrown down.

From late numbers of the *Deseret News* and the *Telegraph*, we learn that improvements in Great Salt Lake City were never before carried on to such an extent as they are at the present time. Several large stores are being erected in business portions of the city, by different mercantile firms, and private residences and hotels are springing up, and prosperity seems to be attending all classes of society. The high prices of provisions and merchandize, consequent on the continuance of the war, has led to a corresponding rise in the prices of labor. A company of the 2nd cavalry has taken up its quarters in the Quarter-master's new storehouse, opposite the Tabernacle, as a Provost Guard; what for is not reported. The C. V's occasionally make a demonstration of their chivalric patriotism one against another, while under the influence of "John Barleycorn," but a few hours, or days, under guard, or in the performance of extra duty, cools off their ardor and they relapse into their former quiescent state.

The crops generally are looking well, but at some of the settlements, in Iron

and Washington counties, they are threatened with drouth. The Theatrical Association are still giving their chaste renderings of the "Drama" to their attentive audiences. A Circulating Public Library at the Seventies' Council Hall has been established by the liberality of a number of the citizens, who have donated books, and money for the purchase of them, for the use of the people of the city. Improvements in different parts of the State in roads, bridges and canals, have been carried on—one of the latter for carrying the water of the Provo river around by Battle Creek and American Fork to Lehi, thus bringing into cultivation a large tract of arable land—has been completed as far as the former place, by the persevering energy of the Saints, in defiance of the difficulties they have had to meet with. At St. George, in Washington county, the enterprising citizens have tunnelled through the "Black Ridge," by which means they have carried the waters of the Rio Virgin on to about 400 acres of good land. Last year they suffered from the failure of the water of the Santa Clara, but the new canal they have completed will obviate this difficulty, to some extent, in the future. The immigration through the City has never been so large any year before, and it is seldom that there is heard any complaint of their lack of good order, though once in a while one gets "elevated," and, perhaps, fined for his indiscretion. Presidents Young and Kimball had been on a short tour south, as far as Provo, but had returned and were in excellent health and spirits. Altogether the news from home is very gratifying and satisfactory, for which praise be to God.



C O R R E S P O N D E N C E .

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, July 22, 1864.

President Cannon.

Dear Brother:—Some time has elapsed since I last wrote to you concerning the progress of the work of God in the Sheffield District. It gives me much pleasure in reporting the success with which our labors have been crowned. The Elders are laboring faithfully throughout the District, to warn the people of the evils that will come upon those who fear not God and keep not His commandments; and many have opened their hearts to receive the truth, notwithstanding the scoffs that are heaped upon them by their friends and relatives. You will see by our Statistical Report that we have baptized nearly as many for the half-year ending June 30, 1864, as we have emigrated. In the Leeds Conference, the number baptized exceeds the number emigrated. There has also been some eight or ten baptized

since the report was sent up. I learn by letter from brother J. K. Whitney (as I have not been there myself for several weeks), that they are also increasing in numbers in the Hull Conference. Notwithstanding the good work we are accomplishing in this direction, I am sorry to say that there are some whose course of conduct is not compatible with the life of a Saint or the covenants which they have taken upon themselves, which has forced us to sever a number from the Church. This is the most painful part of my duty, but nevertheless a necessary part to be performed, in order that the Saints may become what they profess to be; namely, a pure, virtuous, and upright people, having all manner of evil spoken of them unjustly; then will they receive the blessings promised by our Lord and Savior Jesus Christ, unto those who suffer these things falsely.

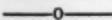
When we see the people forsaking their covenants, it does not discourage

us, for we know that the net was to take of all kinds ; but we feel the importance of that passage of Scripture recorded in Ezekiel, " But if the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come, and take any person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand." We realize that we are watchmen placed to warn the people of the danger that awaits them, and that, if we perform our duties faithfully, that their blood will rest upon their own heads and not on ours. We also feel much blessed in our labors, for we

know that God gives us power as our efforts are to do good. I not only speak for myself, but for all those who are laboring in the District. Brothers Russel and Hubbard have safely arrived at Sheffield, where I met them last evening. Brother Russel will labor in the Sheffield Conference, and brother Hubbard in the Leeds Conference for the time being. I trust we shall be able to increase in numbers as our help has increased. Praying that the blessing of God may attend you in all your labors, and his Spirit go with you on your journey home, I am your brother in the Gospel,

C. M. GILLET.

SUMMARY OF NEWS.



ENGLAND.—The drought appears to be causing much mischief in South Wales. The scarcity of water is so great at the iron, tinplate, and coal works, that at many establishments the principal departments are at a complete standstill. Hundreds of hands are in consequence thrown out of employ, and both masters and men are suffering. Disgraceful riots have broken out at Belfast between the Catholics and the Protestants, and still continue, and fears are entertained that they have not yet reached their height. It has been found necessary to call out the military, and to scour the streets by means of the police with fixed bayonets. The riots still continue without the slightest chance of abating. The military, to the number of 3000 men, are at present in the streets, and about 1000 constabulary, both forces having been considerably reinforced from Dublin. There are also a great number of special constables on duty, the magistrates having sworn them in to-day. There are nearly sixty persons wounded by gunshots. Thirty-three persons are at present in the hospital. A dreadful fire occurred at Hull yesterday, 15th inst., whereby an immense block of warehouses was destroyed, and it is said twenty horses also were burned.

AMERICA.—News from New York, up to the 6th inst., is as follows :—
Grant's movement north of James river was a feint, to cover a grand assault upon Petersburg, which was opened by springing a mine under a Confederate earthwork in front of Burnside's position. Six tons of gunpowder were exploded, carrying the fort into the air, and burying 250 Confederates in the ruins. Immediately the Federal artillery opened along the whole line, amidst the fire of which Burnside charged and seized the ruined fort and a portion of the works upon either side. He then attempted to push on to the second line of defences, but was driven back by the terrific fire of the Confederates. A reserve division of negro troops was afterwards thrown forward, and met with a similar fate. The Confederates then, in their turn, charged, and ultimately drove the Federals, white and colored mingling in confusion, back to their entrenchments held previous to the assault. Grant's loss is very heavy, no estimate placing it below 5000, while many carry it as high as 10,000. Burnside was wounded, and General Bartlett captured. On Saturday the Confederates levied a contribution of \$500,000 upon Chambersburg, which not being paid, they burnt the greater portion of the town, including all the public buildings. They then moved westward. It is rumored that the whole Poto-

mac army will be immediately transferred to Washington, in anticipation of an advance against that capital by General Lee at the head of his entire forces. It is reported, non-officially, from Washington, that another engagement occurred at Atlanta on the 27th ult., in which the Confederates were repulsed with much loss. There are counter rumors that Sherman was defeated. There are again signs of important movements by Grant's army, which it is believed refer to its immediate transfer to a base nearer Washington. The Confederates have retired from Pennsylvania. Their cavalry still hold the lines of the Potomac, and make daily incursions into Maryland. Early's head-quarters are at Martinsburg. All accounts agree that his force numbers upwards of 40,000. Deserters assert that he is being heavily reinforced from Richmond, and that he is establishing a base of operations in the Shenandoah valley. The *Globe* of the 15th inst., thinks it is more and more probable that Grant will not take even Petersburg, much less Richmond. Since Grant, failing to defeat Lee in the field, failed also to anticipate him at Petersburg, the fates have been against him. In fact, one would think that the chief reason now for remaining in strength on James river is to prevent Lee from delivering Hood out of his perils at Atlanta. The Confederates have recrossed into Maryland in force, and occupied Hagerstown. This morning, 5th inst., the Governor of Pennsylvania called for 30,000 militia for immediate service. Great alarm exists among the population in the Cumberland valley. The Pennsylvania farmers are driving off their stock. The Federal loss on Saturday before Petersburg is officially stated at 5600 men. It is reported that General Hooker will be assigned to a new command, embracing the Upper Potomac, Maryland, and Pennsylvania. General Sherman has effectually cut the railroad communication between Macon and Atlanta. M'Call's division, while retreating, was routed, and a large portion of his force captured. Farragut's fleet is stated to have attacked Mobile and passed the forts, and was preparing to attack the city. Reports are current that General Grant had arrived at Washington. A portion of Grant's troops have entered Maryland. Deserters assert that the Confederates have undermined the position in front of the Federal Fifth Corps before Petersburg. Hood reports that Stoneman, with 500 men, has been captured. Senators Wade, Henry, and Winter, and Mr. Davis, the chairman of the committee on the rebellious States, have issued a report charging President Lincoln with usurpation of power, and a design to secure his re-election by unfair means.

V A R I E T I E S .

A worthy alderman, captain of a Volunteer corps, lately gave the following order to his company :—"Advance three paces backwards, March!"

"You are a regular muff, sir," said one traveller to another, whilst disputing in a coffee-house. "Thank you," replied his companion, coolly, "if I am a muff, I've done my duty; I've made you warm."

Lord Byron's valet once greatly excited the anger of his master by observing, while Byron was examining the remains of Athens, "La! my lord, what capital mantelpieces that marble would make in England!"

Pat Finegan, of Maine, bolted from his vixen of a wife with whom he could get no peace. Being accosted *en route* by an acquaintance with: "Well, Patrick, they say you are going in for the war."—"No, no," said he; "I am going for pace!"

At an examination of the Windsor Infant School, a little boy was asked to explain his idea of "bearing false witness against your neighbor." After hesitating, he said it was "telling tales," on which the examiner said, "That's not exactly an answer. What do you say?" addressing a little girl. She immediately replied—"It was when nobody did nothing and somebody went and told of it."—"Quite right," said the examiner, amidst irrepressible roars of laughter, in which he could not help joining.